

Thi saa har Gud elsket Verden, at han gav sin Søn, den enbaarne, for at hver den som tror paa ham, ikke skal fortabes, men have evigt Liv.

# HYRDEN

“JEG ER DEN GODE HYRDE.” — Joh. 10. 11.

Den som tror paa ham, bliver ikke dømt; den som ikke tror, er allerede dømt, fordi han ikke har troet paa Guds enbaars søn. Navn.

Haugen, Rev. A. E. mar43

18de aargang.

Winnipeg, Manitoba, Andet Nr. i Mai, 1942

## AAND FRA HIMLEN,

kom med naade, kom med lys og liv herved!

Pinsebetragtning av bibelskolelærer TH. FINK.

Johannes Ev. 14: 15—28.

Den Hellige Aand er pinsens store gave til vaar slekt.

Derfor er pinsen blitt det store vendepunkt i Guds rikes historie.

Vi skal ikke lenger behøve aa be Gud sende oss sin Aand. Aanden er kommet og har tatt bolig blandt oss. Den var her ikke bare pinsedag. Den er her idag — alle dager — for bestandig. “Og jeg vil be faderen og han skal gi eder en annen talsmann, forat han kan være hos eder evindeligh.” For oss er det derfor bare aa apne oss for Aanden. Og den fyller oss med sig selv. Og tar oss i bruk som redskaper for sin kraft i kampen for Kristi sak.

Derfor blev det som skjedde pinsedag grunnleggende for Guds rikes fremtid i denne verden.

Pinsen kom ikke som en overraskende tilfeldighet, men som en naturlig følge av Kristi død.

Paa Golgata staar vi ved hvetekornets grav.

Paa pinsedag oplever vi dets rike frukt. Uten den Hellige Aand vilde Guds rike aldri blitt noen virkelighet i verden. Tross profetenes og Jesu sterke ord om Guds rikes fremgang og vekst, vilde dets grenser aldri naadd ut over terskelen av det hus hvor disiplene satt gjemt bak de lukkede dører — fanget i menneskefryktens lenker.

Pinsens kjensgjerning er derfor Guds rikes store fremtidsmulighet.

Aanden er kommet.

Gud har selv steget ned og tatt bolig blandt sine skrøpelige vidner. De staar ikke lenger overfor verden i egen kraft. Men i hans kraft, som har sagt: “Mig er gitt all makt i himmel og paa jord.” Dette er troens frimodighet i vantroens mørke. Pinsen har gjort Guds rike uovervinnelig. Derfor kunde Jesus si: “Det er til gagn for eder at jeg gaar bort; for gaar jeg ikke bort, da kommer talsmannen ikke til eder, men gaar jeg bort, da skal jeg sende ham til eder.”

Da Jesus begynte aa tale med sine venner om sin bortgang, stod de alle uforstaaende. De kunde ikke tenke sig hans bortgang uten som den største ulykke. Det var just samværet med Jesus som hadde utgjort deres høyeste lykke i livet. Og nu skulde han forlate dem.

Jesus forstod deres sorg. Og forsøkte aa komme dem til hjelp ved aa gi dem løftet om Aanden. I ham vilde han opta sitt samliv med dem paa nytt, v. 20. Ikke som før, men nu paa en langt sterkere og fullkommnere maate.

Baade han og Faderen, som var større enn han, v. 28, vilde komme og ta bolig hos dem, v. 23.

Før hadde de vært vidner til Faderens gjerninger i Kristi liv, v. 11. Nu skulde de selv faa oppleve Faderens gjerninger i sitt eget liv, v. 12.

Det var en ny dag som stod for døren. Disiplene var iferd med aa forlate “evangeliene” — skueplassen for Guds kraft aapenbaret i Kristi liv — og gaa inn i “apostlenes gjerninger” — skueplassen for Guds kraft aapenbaret i deres liv. De skulde ikke lenger bare være øienvidner, men vidner.

★ ★ ★

Jesus kaller Aanden for talsmannen. Det vil si han er en person, sendt til hjelp i det kall Jesu disipler har faat — aa herliggjøre Jesus. Men da ingen kan herliggjøre Jesus, uten at Jesus først er blitt herliggjort for dem, har Aanden sin første opgave i den troendes liv — aa gjøre Jesus stor. Det skjer ikke ved at han aapenbarer noe nytt om Kristus. Hverken noe som strider mot ordet, eller noe som fører ut over ordet. Men ganske enkelt ved at han lærer og minner om det Jesus alt tidligere har sagt, v. 26.

Frukten av denne Aandens gjerning oppleves i første rekke som fred — Herrens fred i hjertet, v. 27.

## Pinsens gave

O Hellig Ånd, du skatt så skjønn som gjør oss evig rike, du som med Fader og med Sønn i guddoms makt er like, og går så fra dem begge ut, fra evighet en mektig Gud som alle kristne priser!

Med bønn vi faller dig til fot, o lær du oss alene at vi av innerst hjerterot må glad vår Frelser tjene og ham i all vår strid og nød som Herre over liv og død må kjenne rett og prise!

Gjør all vårt levnets vandring ny og våre veier rene; hjelp oss forargelser å sky og tjene Herren ene, at vi kan troen på Guds ord for verdens barn som hos oss bør, med kristen gjerning vise!

Men talsmannen har ogsaa en annen opgave. Han stiller sig som disiplenes hjelper i kampen for Kristi sak i verden. Det gjør han først og fremst ved aa legge sin kraft inn i deres liv slik at de blir dyktiggjort til aa holde hans ord, v. 23.

Det er ikke først naar det gjelder vidnesbyrdet at vi har behov for Aandens kraft. Kanskje like meget naar det gjelder livet. Jesus taler om aa la vaart lys skinne for menneskene for at de kan se vaare gode gjerninger og prise vaar far i himmelen. Her skal Aanden komme de troende til hjelp. Før var det kjødets og tankens vilje som drev dem. Nu er Aanden blitt deres nye drivkraft. De er ikke lenger dømt til nederlag og undergang. I Aandens kraft ligger muligheten til et liv i lydlighet mot ordet.

Men ogsaa i vidnesbyrdet er Aanden lovet til hjelp.

“I skal faa kraft idet den Hellige Aand kommer over eder, og I skal være mine vidner —”

Uten Guds Aand i vidnesbyrdet blir det bare ord. Men idet Aanden fyller vidnesbyrdet blir ordene en Guds kraft som trenger inn til hjertet og samvittigheten og blir derfor bestemmende for viljen.

★ ★ ★

Det er sagt at pinsen er kirkens normale tilstand.

Er det slik, hvad er saa sannheten om kirken idag?

Er vi paa tross av alt i ferd med a glemme Aandens betydning i Guds rike? Bruker vi aarer istedetfor damp?

Vi kan nok i kjøds kraft utvide vaare grenser. Men vi kan alene i Aandens kraft fylle det som hører til innenfor grensene.

Derefor, det som vi idag trenger er ikke først: nye samfund, sterkere organisasjoner, forandret ritual, men en fornyet opplevelse av pinsens store gave — den Hellige Aand.

Hvorledes?

Det er sagt: “De mennesker som drar denne slekt mot Gud er dradd ut av denne slekt til de ensomme steder.”

Før disiplenes pinseoplevelse finner vi dem bak offentlighetens rygg — i ensomhet paa salen. Disse dager var nødvendige, ikke for aa bevege Gud til aa innfri sitt løfte, om kraften han hadde lovet. Men for disiplenes egen skyld. For aa komme i den stilling at de kunde ta imot den. Før de kunde oppleve at Gud gav dem makt, maatte de selv ha gitt Gud makt i sitt liv. Det var det bønne paa salen skulde hjelpe dem til.

Vanskeligheten for Guds rike idag er ikke aa faa Gud til aa gi oss makt, men for oss aa gi Gud makt i vaart liv. Først naar vi er villige aa opgi oss selv og leve for ham som er død og opstanden for oss, fylles vi med Aandens kraft. Kraften er der — det er bare for oss aa gi plass for den. Det var det bønne skulde hjelpe oss til. I samme grad vi deler plass med disiplene paa salen, skal vi ogsaa faa del med dem i deres opplevelse av Aandens kraft.

Derfor, tilbake til kildene! Og verden skal paany bli vidne til strømmen av levende vand.

“Dette sa han om den aand de skulde faa som trodde paa ham.”

(For Fattig og Rik)

## Fra Santalmissionens fader

Et avsnit av en preken holdt av missioner Skrefsrud i Chicago, Illinois i 1895

Jeg var engang, som de fleste vet, en arm fange i et fængsel. Det er ikke en stor mand som staar foran eder idag, som nogen kanske tænker. Jeg er den største synder, som ikke er værd at være iblandt eder. Jeg er ikke værd at ærlige mennesker skal se paa mig, ti jeg har forbrudt mig baade mot Guds og menneskers love og blev dømt til 2 aar og 4 maaneders fængsel. Men det ydre fængsel var intet mot det aandelige fangenskap, hvori jeg befandt mig. Jeg trodde at jeg hadde syndet imot den Helligaand. I 2 aar ropte jeg forgjæves dag og nat tre og fire timer. Om nætterne laa jeg og vaandet mig som en orm og ropte at Gud skulde la et naadeglimt bli mig til del. Men det var mørkt. Efter to aar kom jeg en nat rigtig i fortvilelse. Jeg hadde den nat bedt fire timer. Omkring klokken tre om natten tok jeg, træt av livet, en skarp kniv, førte den til min hals i den hensigt at ta mig selv avdage. Da lo djævelen, idet han mente, at jeg nu var vundet, og om han hadde faat mig til at utføre sin vilje, da hadde jeg været i helvede nu uten haab. Men Jesus tillot ham det ikke. Jeg var for dyrt kjøpt. Han lot mig erfare sine løfter, og jeg følte i min sjæl at han sa: “Gjør dig intet ondt. Jeg har betalt for alle dine overtrædelser!” Jeg kastet kniven bort, sank ned paa mine knæ og takket Frelseren, fordi han frelste mig. Fra det øieblik har jeg følt Guds fred i mit hjerte. Jeg har lidt meget, men aldrig har jeg angret den fred som overgaar al forstand. Og jeg har kjendt denne kraft, kraften av Jesu kjærlighet i mit liv, og jeg vet at jeg skal erfare den i min sidste stund ved hans naade, saa jeg kan si: Død, hvor er din brodd? Helvede, hvor er din seier?

Kjære venner, i stedet for at djævelen vandt seier over mig, vandt Jesus seier over mig. Og i stedet for at være i helvede, har jeg ikke alene faat lov til at omslutte Guds fred i mit hjerte, men jeg har faat naade til at peke paa denne Jesu Kristi kjærlighet for tusener og hundre tusener mennesker. Og jeg har ofte graatende lagt dem denne kjærlighet paa hjerte og bedt dem betænke at de har en udødelig sjæl, som enten skal gaa evig fortapt eller for evig bli salg, likesom jeg nu staar her og ber eder med taarer i øinene, at I, som endnu ikke er frelst, at I ikke maa gaa ut av denne kirke førend der fra eder maa opstaa en alvorlig bøn til Gud i Jesu navn, at han maa frelse eder.

## Vaar visdom

Alt hvad Gud gjør, skal de vise og kloke forbedre. Det finnes for dem ikke en daarligere skolegutt enn Gud. Gud skal være alles skolegutt, og hver og en skal være hans skolemester.

De som vil være klokere enn Guds ord, faar lov til aa prøve hvad de kan utrette med sin visdom. Jo mere de følger sin egen visdom, desto lenger kommer de bort fra evangeliet.

—Luther.

## PINSE — PINSEUNDER — PINSEAAND.

De stod ved stupet, en flokk senesterke arbeidskarere. Bak dem laa nu aarelangt slit i hardt fjell for aa føre kraften fra fjellene tvers gjennom berget og ned til byen i dalen. Kraften — den som skulde gi lys og varme og arbeidsmuligheter for hundrer av mennesker.

Spent stirret de mot fjellsiden. Idag skulde siste skuddet løsnes, det som skulde aapne veien for vannmassene, og med dem for tusener av hestekrefter.

Nu trykket ingeniøren paa kontakten som satte gnist til sprengstoffet. Nu stod berget i røk, mens tung stein raste utover. Og nu styrtet hvite vannmasser sig nedover mot dalen.

Nu var kraften der virkelig!

Billedet er blekt mot virkeligheten. Men det kan dog kanskje rette tanken mot pinsens avgjørende betydning i gudsríkets historie. Pinsen er gudshrikets gjennombrudd i verden fordi det er kraftens gjennombrudd. Pinsen er kontakt mellem Jesu frelsesverk og vaar slekt. Kraften var der vel fra langfredag og paaskedag, men den var bare ikke vaar.

Derfor skal pinsen aldri gjentas. Pinse er Guds inngrep en gang for alle. Fra da av er Aanden her, fra da av er muligheten her.

★

*Pinseunder* — det var det som skjedde i enkeltmannens hjerte hin pinsedag. For de elleve betød det en hel omveltning. Nu blev alt det som de før bare hadde anet, til en salig virkelighet for dem. Kristi liv og død, hans opstandelse og himmelfart blev nu kjensgjerninger som fikk personlig verd for dem som *frelseskjensgjerninger*. For de tre tusen blev pinseunderet en dom over synd, men og en forvisning om frelse. For millioner har pinseunderet vært dette samme dobbelte: dom over synd, lys over Kristus. Pinseunderet gjentas stadig, overalt hvor mennesker kommer til troen (Gal. 3, 2). Da slaar det en gnist fra himmelilden over i ditt hjerte. Troens gnist, en Guds gave.

★

*Pinseaand* — det er den Aand som gjør pinsens under til en daglig virkelighet for mig. Og den bærer alltid de samme kjennemerker som første gang: den overbeviser om synd, og den forklarer Kristus.

Hvordan skal pinsens aand bevares? Ved tro. D. v. s. ved lydlighet mot Aandens tale i Ordet. Alltid maa den dømme alt selvsykt, alt urent og usselt hos mig. Og alltid vil den herliggjøre Kristus for mig til salighet for min sjæl.

★

Saa vidner pinsen om den ene kjensgjerning: Aanden er kommet.

Saa spør pinsen: er underet skjedd med dig?

Saa maner pinsen: Gjør ikke Helligaanden sorg!

—Olav Hagesæther.

## Bank paa

saa skal det lukkes op for eder. Og selv om det er saa at Gud ikke straks lukker op, trøst dig allikevel!

Tenk dig at det sitter en i din stue og gjør forskjellige ting i stand til aa glede et barn som skulde komme til en bestemt tid. Men barnet kom for tidlig. Det banket, men det blev ikke lukket op. Og barnet kunde se at det var noen inne i stuen, det var jo tendt lys der. Altsaa blev barnets banken hørt, allikevel blev det ikke lukket op. Da blev barnet mistrøstig.

Hvorfor blev det ikke lukket op? Fordi forberedelsene til gleden ennu ikke var helt ferdig.

—Søren Kierkegaard.

## Matematikken gjelder ikke

alltid i Guds rike. Hundre halve kristne er for eksempel ikke det samme som femti hele kristne. En helhjertet kristen betyr i virkeligheten mer enn hundre kristne som gaar paa akkord.



## HYRDEN

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Rev. Albert M. Vinge, Editor  
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## Til eftertanke:

## FEDRELANDSKJÆRLIGHET

*Til sann fedrelandskjærighet  
hører ikke:*

aa skryte av sitt eget land.  
aa se ned paa andre land.  
aa være sig selv nok.  
aa være blind for sitt lands brøst.  
aa smykke sitt lands historie med tvilsom  
helteadaad.  
aa bortforklare andre lands ærefulle kamp  
og seier.

*Til sann fedrelandskjærighet  
hører:*

sorg over sitt lands brist  
glede og takk over landets fremgang og  
goder.  
respekt for folkets historie og ærbødighet  
for dets fedre.  
aa gjøre bot for sitt folks synder.  
arbeide og ikke bare ord.  
bønn og ikke ørkesløs klage.  
takke fordi du eier et fedreland.

*Ditt fedreland*

er:  
Guds gave til dig.  
Guds kall til dig.

—Fr. W.

## DAVIDS FRELSSESFRYD

“Jeg vil prise Herren av hele mit hjerte,  
jeg vil fortelle alle dine undergjerninger.  
Jeg vil glede og fryde mig i Dig, jeg vil  
lovsynge dit navn du høieste.” Ps. 9:2-3.

David frydet sig i Herrens Frelse. Han  
besad et aapent sind og en vaaken sjel;  
hans sunde og friske fantasi fandt alle steder  
tilknytningspunkter som mindet om  
Guds storhet i vesen og gjerning. Naar  
han ute paa marken som ung Hyrde vogte-  
de sin hjord og betragtede himmelens stjer-  
nepragt utbrød han: “Herre, vor Herre,  
herligt er dit navn over al jorden—naar jeg  
ser din himmel, dine hendes gjerning, hvad  
er da et menneske at du kommer ham ihu,  
og et menneskebarn at du tenker paa ham”  
Ps. 8.

Og i den 19de Psalme naar han ser so-  
loppgangens straalere vekke naturen til et  
nyt liv, skuer han Herrens pragt. “Him-  
lene fortelle Guds ere og den utstrakte be-  
festning forkynde hans hendes gjerning.”  
Minderene om hans hyrdeliv giver i den  
uforlignelige Hyrdesalme uttrykk for hans  
tillid til Guds nerverelse og bevarende naa-  
de. Denne salme er vel den som mere end  
noget andet Guds ord, har trøstet utallige  
skarer av pilegrimmer. I den 42de salme  
gives kildens rislen nedad fjeldveggen tekst  
til en gribende beskrivelse av sjelens leng-  
sel efter Gud. Hermons snedekte toppe  
drager tanken til den evige hjelper og han  
utraaber: “Jeg løfter mine øine op til bjer-  
gene hvorfra skal min hjelp komme? min  
hjelp kommer fra Herren, Himmelen og  
jordens skaper.” Jeg har set dette skrift-  
sted citeret galt endog av teologer og de  
leser slig: “Min hjelp kommer fra bjergene”.  
Ikke saa med David: “Min hjelp kommer  
fra Herren er hans trøst.

I den 139 salme prises Guds allesteds-  
nerverelse, alvidenhet og skapermagt. In-  
gensteds kan man fly fra Guds aasyn. Han  
priser for sit legeme som Guds gave. Vi  
agter saa altfor lite paa denne gave fra Gud,  
dette vindunderlige redskap for sjel og aand  
“litet ringere end englene”. Legemet blir  
saa ofte ødelagt i syndens tjeneste, eller ut-  
slitt i et mammons trelle liv.

David var ingen naturtillbeder. Han saa

En pioner kvinde hædres paa sin  
70 aars fødseldag.

Medlemmerne av Norrøna kvindefor-  
ening hadde faat nys om at en av de 3  
kvinder der var med og stiftet kvindefor-  
eningen for over 30 aar side og som endnu  
lever og er i fuld virksomhet, fylgte 70 aar  
den 13de april. Noget saadant kunde man  
ikke saa uten vidre la gaa forbi upaaagtet.  
Det var nemlig presidenten for kvindefor-  
eningen Mrs. A. J. Flotre som den dag  
var 70 aar. Medlemmerne av kvindefor-  
eningen samledes ved kirken og drog i flok  
og følge til Flotre's koselige hjem. Pastor  
Urnes og frue kom fra Bulyea.

Efter en salme var sunget talte presten  
over “Løvet være Herren Dag for dag,  
læger man os byrde paa, saa er Gud vor  
frelse.” Ps. 68, 20. Der blev mindet om  
den store virksomhet som Mrs. Flotre saa  
trolig hadde utført ikke minst i kvindefor-  
eningen siden dens stiftelse ved siden av  
hjemmets ansvar. Om end ansvaret hadde  
vært stort baade i hjemmet og menigheten  
saa var Gud den som ga mot og styrke.  
Presten gratulerte med dagen takket paa  
menigheten og kvindeforeningens vegne for  
hvad hun hadde gjort disse mange aar til  
fremme for Guds rike.

Mrs. Bjelland, foreningens kasserer, over-  
rakte paa foreningens vegne et “Bedspread”  
som en liten paaskjønnelse og gratulerte  
med dagen. Mrs. Flotre takket og uttalte  
at det lille hun hadde faat gjort var for  
hende en glæde.

Paa prestens opfordring talte Hr. Flotre.  
I velvalgte ord takket han paa sine egne og  
særlig paa Mrs. Flotre's vegne for bevisst  
venlighet. Treffende sa Hr. Flotre: “Al-  
derdommen tvinger en til, at trekke sig  
mer og mer tilbake i saa mange retninger.  
Det er godt at ha venner og ikke minst naar  
man blir gammel”. Takket hjertelig for  
at de kom og beviste Mrs. Flotre velvilje  
og lykke med dagen. Presten holdt bøn  
og en salme blev sunget.

Kvinderne serverte en deilig lunch  
hvorefter man reiste hjem hver til sit med  
følelse om at det var hyggeligt at samles  
paa den maate og strø blomster paa veien  
medens en lever. Det er at haape Mrs.  
Flotre faar leve mange aar og nyde god  
helbred.

—H. L. U.

## I Mesterens spor

De tunge veier aa vandre  
det hender vi alle maa —  
Men bære byrder med andre  
det kan ei enhver forstaa.

I tunge og mørke tider  
aa bære solstraaler inn  
til den som kjemper og lider,  
til syke og saare sinn —

Sin nestekjærighet vise  
i gjerning mer enn i ord —  
Det er Vaarherre aa prise  
og gaa i Mesterens spor.

—a.

Natten fremtryller lys fra himmelens  
stjerner og vellukt fra jordens blomster.  
Lys og vellukt er noe som følger med de  
prøvelser Gud sender oss.

—John Kerr.

naturen i dens mangeartede fremtoninger  
blot som et uttrykk for Guds herlige skaper-  
magt. David kunde ogsaa takke Gud for  
syndsforladelsens naade. “Salig er den hvis  
overtredelse er forladt, hvis synd er skjult”.  
Sal. 32: 1—2. I den 103die salme lover  
han Gud som den der “forlater al din mis-  
gjerning, som leger alle dine brøst.” Som  
en far forbarmer sig over sine børn, for-  
barmer Herren sig over dem som frygter  
ham”.

Da David hadde syndet og tapt sin  
frelses-fryd var det hans bøn at han maatte  
faa den tapte forvisning tilbake. Salme  
51:14. Uten den kunde han ikke “lere  
overtredere Guds veie”. Uten den kunde  
han ikke vidne om Guds frelse. Naar  
hertet mister frimodigheten, mister mun-  
den bekjendelsen. Er det ikke formegen  
taushet i de troendes leir? Glede og vemod  
gaar sammen. I Nehemias 8:10 leser vi  
at “Glede i Herren er eders styrke”. Jesus  
sa “Dette har jeg talt til eder for at min  
glede kan vere i eder og eders glede kan  
bli fuldkommen”. Hans glede, vor glede.  
Frelses fryd gir jubel paa tunge og kraft  
i bekjendelse.

—O. A. Broughton.

Gift given to Two Soldiers Boys  
became a Surprise to the givers.

On April 12th 1942 the Norrøna con-  
gregation Bulyea, Sask. Rev. H. L. Urness  
parish, gathered in the afternoon for a  
social gathering, as two of its sons, Oscar  
Gustav Thompson and Alf Lourets Nordal,  
was home on furlough and was uncertain  
when they would come home again.

After a hymn the pastor read Eph. 6, 10—17 and gave a short talk. Among other things the pastor reminded the boys of the blessed privilege of having been brought up in religious instruction and in a Christian community. Now you are called to service for King and Country “against the principalities, against the powers, against the worldrulers of this darkness, against the spiritual hosts of wickedness in the heavenly places”. In this service you will need strength from God. Yes dear sons of Norrøna “put on the whole armour of God, that ye may be able to stand against the wiles of the devil.” Your home congregation will keep you in mind and prayer. God be with you and may it please God to bring you safely home again. The pastor closed with prayer for the boys.

On behalf of Norrøna congregation the pastor handed over to the boys a gift of \$10.00 to each.

A tasteful lunch was served by the ladies after which the young people sang several songs.

In the mean time the two boys called the pastor aside and informed him that they had decided to give the money to the Luther League. The L. L. is working for to buy pews for the church. For over 30 years the men-folks have sat on planks while at church. The decision of the boys showed a very fine christian spirit. The pastor brought the news to the audience, who became very much surprised as they were the givers. The gift was very much appreciated and thanked the boys by a rising vote. The boys thanked for what had been done for them that day. After the singing of “God Save Our Gracious King” no 417 i Concordia both young and old left with a feeling of having had most blessed gathering long to be remembered.

## I Loving Memory

*of Ole Kopperud who passed away  
May 19, 1941.*

The blow was great, the shock severe,  
We little thought the end so near,  
It's only those who mourn can tell  
The sorrow of parting without farewell.

Some may think our grief is past  
When at time they see us smile,  
But little they know the aching pain  
That is still remaining all the while.

Now a sweet memory is all that is left  
Of one of the dearest, and one of the best.  
His kindly ways and smiling face  
No one can ever take his place  
Time takes away the edge of grief  
But memory turns back every leaf.

Sadly missed by daughter,

Mrs. George Hayner.

YORKTON Circuit Luther League will meet for Convention at North Prairie Congregation, G. J. Ostrem's Parish, July 3—5 inclusive. Guest speakers: Rev. A. M. Vinge, President of Can. District, and Rev. L. M. Hanson who will then have moved into our Circuit.

Theme: *Conquering With Christ*. We will get to hear what Christ has done for us; and what He will do in and through us. Special music by young people from the various congregation. We hope young people from every congregation in the Circuit will plan to attend. Pray with us that it be a Blessed Cnvention.

Ludvig Melsness, Pres.

Alda Romuld, Sec'y.

The L.D.R. of Yorkton Circuit will convene during the afternoon session on Saturday, July 4th. The Luther League kindly granted the L.D.R. this privilege.

Elsie Sandager, Sec'y.

## SPECIAL ATTENTION

“Lutheran Pastor speaks over CBC network.” Dr. N. Willison, Dean of the Lutheran College and Seminary, Saskatoon, Sask., will speak over the CBC network on Sunday afternoon, May 31st, at 2:30 Mountain Daylight Saving Time.

—Lars Knudson.

The W.M.F. of Yorkton Circuit will meet in St. John's congregation, Pastor G. J. Ostrem's charge, Preeceville, Sask. Saturday afternoon and evening June 6th.

—Mrs. J. A. Berge,

—Mrs. J. Rostad.

The Luther League of the Lutheran Free Church in Canada will hold its annual convention in Nordland Congregation, Beaver Flats, Sask. Rev. L. O. Tysseland's charge July 2—5. Rev. C. J. Carlson of Minot, N. D. has been invited to be guest speaker. We ask that this convention be remembered in prayer. Come and be with us.

—Margaret Olson, Sec'y.

CLEAN-UP DAY at Hastings Lake Bible Camp grounds May 25th.

## Attention Canada District:

It is very important that our District be as well represented as possible at the coming convention of the Norwegian Lutheran Church in Minneapolis, June 9—14. The work of the Lord is our joint work. At this convention important decisions are made regarding this work. In our district we have a large home mission field. The needs of our work must be brought to the attention of the convention both publicly and privately.

In order to visit the United States a passport is required of all who are not U.S. Citizens. This usually takes some time and application should be made forthwith. U.S. Citizens are advised to take birth-certificate or citizenship paper along.

All people residing in Canada who intend to visit in U.S. are also required to secure permission to carry with them the necessary amount of money. I have secured permission from the Foreign Exchange Control Board to make a consolidated application for all who intend to take in the Church, W.M.F., and L.D.R. conventions. Such application, when properly certified, is more likely to receive favorable action than individual applications, for the board states that “It is the policy of the Board to facilitate adequate Canadian representation at conventions of recognized international organizations.”

All who intend to attend these conventions are asked to send at once:

1. Name and address.
2. Name and address of your bank.
3. The congregation or group you represent.
4. Minimum amount of U.S. money required.

This covers all pastors who are members of the convention, all duly elected delegates from congregations or women groups, all officers of the Church, W.M.F., and L.D.R., also members of boards that meet during the convention. I cannot certify for people who intend only a pleasure trip.

Regarding the minimum amount of U.S. money needed it should be stated that the price of the ticket need not be included, for return ticket may be purchased in Canada with Canadian money. Church workers who receive their salary, or part of it from Minneapolis can arrange to have some paid to them in U.S. money at Minneapolis. You cannot carry checks with you across the border unless you have a permit as in the case of cash. Clergymen who do not have Western Clergy half-fare permit should apply for same to

Clergy Bureau  
Western Passenger Association  
Room 210, Union Station  
Chicago, Ill.

Both Western and Canadian clergy certificates are honored in Minneapolis and at Winnipeg.

Very truly yours,  
—IVER IVERSEN.

Det er to slags mennesker: De som gaar foran og utretter noe, og de som kommer efter og kritiserer.

Et saar som tilføies med tungen er værre end et saar som tilføies med sverd. Det første angriper sjelen, mens det andet kun angriper kroppen.



For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

# The SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, Second No. in May, 1942

## Confirmation a Challenge to Parents and Church Members

By H. G. RANDOLPH

Solemn as confirmation is to the young friends who confess Christ and make their vows, it is surely no less solemn to us who witness this holy act. It is a serious matter for the children to make such vows. But it is equally serious for us to sponsor it. We are thereby placing a greater responsibility upon them than they have carried heretofore. At the same time we are not lessening our own responsibility, for as parents we receive back at their confirmation much of the task we have, for a number of years, committed to the Sunday and confirmation schools. As congregations we assume a greater rather than a lesser responsibility by receiving the newly confirmed boys and girls into full communicant membership of the church.

It is fitting that we pause a few moments to consider the challenge of confirmation, in the first place to us as parents and then to us as members of the church. I wish to state this challenge in these words of our Lord, "And for their sakes I sanctify myself, that they themselves may be sanctified in the truth" (John 17:19).

While these words in their real import are applicable to no one save Christ, yet in so far as we are His coworkers and are called to do His work in His power, the words uttered by Jesus concerning Himself may also be applied to us. For as "workers together with God" there come moments in our lives when we are summoned to dedicate ourselves to the tasks assigned to us by the Lord. Confirmation is such a moment. As parents of the confirmands and as members of the church we face God's call to dedicate ourselves to the solemn task of giving ourselves wholly to the work of aiding them to be true to Christ, whom they have confessed as their Savior. As they have vowed their allegiance to Him, so ought we before God pledge ourselves by His grace to live so wholly unto God that both in life and deed we may encourage them to abide in Christ.

This is a call that we as parents must face. Shall we dare to fail them? "Of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? or if he shall ask an egg, will he give him a scorpion?" (Luke 11:11, 12.)

Our confirmed young people need us parents. They still must depend on us for their food, clothing, education, and whatever else ministers to their well being. And we may and must meet that obligation to the extent of our abilities. But if we devote ourselves only to the task of supplying their temporal needs we are guilty of giving them a stone for bread, a serpent for a fish and a scorpion for an egg.

Our children are asking and looking for more than temporal benefits from their parents. They need more than bread, clothes, and an education. More than anything else they need our prayers, the example of a consecrated Christian life, a prayerful Christian home atmosphere, and our undying concern for their spiritual welfare. Both in life and in deed we must help them to remember and keep their solemn promises. After confirmation they will need the help of such a life and walk even more than in the past. The greater and graver dangers are ahead of them. Shall we fail them? Let us parents solemnly dedicate ourselves to the task of living for the spiritual progress of our children.

But this solemn call comes to us as church members also. "Whosoever shall receive one of such little children in my name, receiveth me" (Mark 9:37). "See that ye despise not one of these little ones" (Matt. 18:10). Our Lord bids us receive these children. But that means more than to welcome them as members of our congregations. It is receiving Christ Himself. This makes them important and valuable church members. Our great danger is to count them of lesser value than that which Christ gives them. We are apt to esteem highly the grown members of the church, especially the more prominent ones. To lose one of them would cause us concern perhaps, but the loss of a young, drifting confirmand might escape our attention. But so valuable are these young church

## LUTHER'S SACRISTY PRAYER

O LORD GOD, dear Father in Heaven, I am, indeed, unworthy of the office and ministry in which I am to make known Thy glory and to nurture and to serve this congregation.

But since Thou hast appointed me to be a pastor and teacher, and the people are in need of the teachings and the instructions, O be Thou my Helper and let Thy holy angels attend me.

Then if Thou art pleased to accomplish anything through me, to Thy glory and not to mine or to the praise of men, grant me, out of Thy pure grace and mercy, a right understanding of Thy Word and that I may also diligently perform it. O Lord Jesus Christ, Son of the living God, Thou Shepherd and Bishop of our souls, send Thy Holy Spirit that He may work with me, yea, that He may work in me to will and to do through Thy divine strength according to Thy good pleasure. Amen!

## DOING Without THINGS

No new automobiles. No new golf balls. Restrictions on many luxuries. No new tires. The war is affecting our way of life. Americans are all-out for victory. Americans are willing to do without things so that they may continue to enjoy life, liberty, and the pursuit of happiness.

Mothers give up their sons to fight on land, sea, or in the air. Husbands are separated from wives to fill the ever increasing ranks of Uncle Sams armed forces. In every walk of life Americans are doing without things. We are at war to preserve the ideals which we dearly cherish and for which our fathers fought.

There are many things in this life which we can do without. We would be much healthier if we did more walking, and less driving. We could cut down on entertainment and spend the time thinking of more serious things. We could give up certain habits and pleasures, and thereby preserve our bodies and our money for lasting joys.

But there is one thing—and it is not money for it is said that money will buy everything but happiness, and is the passport to every place but Heaven—yes, there is one thing and one person you cannot do without. This is God's salvation extended to all through His Son, the Lord Jesus Christ. Without Him you will never enter Heaven, for He said: "I am the way, the truth, and the life: no man cometh unto the Father, but by Me.... Except a man be born again, he cannot see the kingdom of God.... I am the Door; by Me, if any man enter in he shall be saved" (John 14: 6, 3:3, 10:9).

Frances Ridley Havergale has expressed the thought of doing without Him perhaps more beautifully and effectively than mere words can convey:

"I could not do without Him!  
Jesus is more to me  
Than all the richest, fairest gifts  
Of earth could ever be.  
But the more I find Him precious—  
And the more I find Him true—  
The more I long for you to find  
What He can be to you.

members in God's sight that we as congregations must dedicate ourselves to the task of living and laboring for the preservation and progress of their spiritual life. We must recognize they are worth all that we by God's grace can do for them. They need our prayers, our concern, our sympathetic understandings, our patient forbearance, our heartening encouragements. We must purpose by the help of God so to live our life with God that we will provide for them a wholesome church atmosphere in which they may grow up to be strong and established followers of Christ.

Such is our common task as parents and members. Shall we face it before God? God give us grace to do so! Our children need it. Is it going to be easier or harder for them to remain true to Christ because of what we are as parents, as church members? Let us pause right here to dedicate ourselves wholly to Christ so that He may use us as His chosen vessels in His work of preserving these young Christians in the true faith until the day of His coming.

"Why will you do without Him?  
The Word of God is true!  
The world is passing to its doom—  
And you are passing too.  
It may be no tomorrow  
Shall dawn on you or me,  
Why will you run the awful risk  
Of all eternity?

"You cannot do without Him!  
There is no other name  
By which you ever can be saved,  
No way, no hope, no claim!  
But with Him — oh! with Jesus!  
Are any words so blest?  
With Jesus, everlasting joy  
And everlasting rest!

"Why will you do without Him?  
He calls and calls again—  
'Come unto Me! Come unto Me!  
Oh, shall He call in vain?  
He wants to have you with Him,  
Do you not want Him too?  
You cannot do without Him,  
And He wants—even you.

"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.... Which were born... of God" (John 1: 12—13).

By Clyde H. Dennis.

Know your own church! In the United States and Canada the Lutherans have sixty-five children's homes where 4,142 children are cared for by 639 staff workers. The property value is \$10,297,000, with an endowment of \$2,338,000, and the annual expenditure is \$1,359,000.

There are ninety Lutheran homes for the aged in which 3,446 residents are cared for by a staff of 532 workers. The property value is \$5,940,000 with an endowment of \$943,000, and the annual expenditure is \$906,000.

There are seventy-eight Lutheran hospitals, sanatoria, etc., in which 136,000 patients are annually cared for by a staff of 3,774 and 2,380 nurses. The property value is \$21,255,000, with an endowment of \$761,000, and the annual expenditure is \$6,263,000. In eleemosynary service, which includes also the work of Deaconess Motherhouses and of inner mission societies and agencies, city missions and institutional work, the Lutheran Church leads all the other Protestant groups.

## Tomorrow

I saw Tomorrow marching by  
On little children's feet;  
Within their forms and faces read  
Her prophecy complete.

I saw Tomorrow look at me  
From little children's eyes;  
And thought how carefully we'd teach  
If we were wise. — (Selected.)

—Lenora Erickson.

## FOR CONFIRMANDS ONLY

A. E. HANSON

I would like to just ask myself and you, some questions regarding these young friends of ours who this month will kneel at the altar and renew their baptismal covenant.

You confirmands of last year, has your love for the Savior and your joy in God's Word cooled down considerably? Has the association with high school society sort of dulled your keenness for church services and Luther League? Or have you grown in your love of Christ this last year?

Furthermore, what are you going to do for this year's confirmands? A common, and genuinely satirical, contribution of former confirmands has often been this, "Well, now you are through with that, and you can cut loose a bit," or "Aren't you glad you're through?" Oh, so much depends on you of last year! Tell these youngsters to watch out for some of the affairs that may have weakened your own spiritual life, and above all, tell them what has helped you to grow into a closer companionship with your Lord and Savior. Watch over them a bit. If you saw one of them about to jump into a swimming hole that was decidedly dangerous, you would tear out there to stop him. There are many mud holes that are too slippery and bottomless, socially speaking, in this year 1940 that you need to keep them from getting into.

Yes, this applies to confirmands of other years, too, and I feel definitely that as Luther Leaguers we have failed here. We get so busy with graduations and other things that affect young people, especially in the spring, that these precious souls are just overlooked and by fall they have become a bit calloused and are very apt to reason that the League did not want them, anyway. What will you do to help this year's confirmands stay close to God?

Then, a word to you who are just confirmed.

I heard a man speak to a service club the other day, and he stressed the fact that we Americans need to get back again the glamor of citizenship. Get some pride and joy into the fact that we are Americans. Really the radiance of true citizenship. And to you, Jesus has really appeared glorious as you have in faith studied about Him. You have heard Him say to Satan, "Get thee hence, Satan," or in the language of our day, "Out of my way." You have listened to Him say to all followers, "All authority hath been given unto me in heaven and on earth," and you have heard His promise, "Lo, I am with you always, even unto the end of the world."

You have seen a Savior of power and of love, and you have sung with enthusiasm, "What a friend we have in Jesus." Don't trade that off for the glamor of a highly colored, suggestive and cheap movie ad, nor even for the very popular but slimy title of many modern magazines. Don't let the flicker and the dazzle of the neon signs dim your vision of your glorious Savior, this "Friend who sticketh closer than a brother." If you have noticed, many of these neon signs go off and then on. This is intended, of course, to attract, but to me, it has always suggested the instability of the thing being advertised. Most always, it's an "off and on proposition."

To keep that radiance of Christ before you means to keep His Word before you. Keep that Bible open. Keep that vision of Jesus clear and clean and new each day. Let the light of His Word outshine all the rest of these beacons, and keep talking to Him. Back on the old farm in Wisconsin mother used to send me into the parlor that was opened only on state occasions, to find something for her. And if it was a bit dusky there, this young lad rather trembled. Then mother would say, "Keep on talking to me, and I'll answer, and then you won't be afraid." Your gravest danger, most likely, is that you will forget to keep on talking with your God.

When'er a noble deed is wrought,  
When'er is spoken a noble thought,  
Our hearts, in glad surprise,  
To higher levels rise.

—H. W. Longfellow.



## Prayer Is Power

By Alexis Carrel, M.D.

Many of the leading scientists frankly admit that much in their respective fields of investigation defies scientific explanation. The renowned Dr. Alexis Carrel is one of them. He studied carefully cases of miraculous healing at Lourdes, and was deeply impressed seeing a cancerous sore shrivel to a scar before his very eyes. From 1906 until 1939, Dr. Carrel was engaged in biological research at the Rockefeller Institute. His work there won for him a world-wide reputation. Honors were bestowed upon him, including the Nordhoff-Jung medal for cancer research and the Nobel Prize for effective suturing of blood vessels. His work, *Man, the Unknown*, is a classic. It can be secured from our Book Store.

—Editor.

PRAYER is not only worship; it is also an invisible emanation of man's worshipping spirit—the most powerful form of energy that one can generate. The influence of prayer on the human mind and body is as demonstrable as that of secreting glands. Its results can be measured in terms of increased physical buoyancy, greater intellectual vigor, moral stamina, and a deeper understanding of the realities underlying human relationships.

If you make a habit of sincere prayer, your life will be very noticeably and profoundly altered. Prayer stamps with its indelible mark our actions and demeanor. A tranquility of bearing, a facial and bodily repose, are observed in those whose inner lives are thus enriched. Within the depths of consciousness a flame kindles. And man sees himself. He discovers his selfishness, his silly pride, his fears, his greeds, his blunders. He develops a sense of moral obligation, intellectual humility. Thus begins a journey of the soul toward the realm of grace.

Prayer is a force as real as terrestrial gravity. As a physician, I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effort of prayer. It is the only power in the world that seems to overcome the so-called "laws of nature"; the occasions on which prayer has dramatically done this have been termed "miracles". But a constant, quieter miracle takes place hourly in the hearts of men and women who have discovered that prayer supplies them with a steady flow of sustaining power in their daily lives.

Too many people regard prayer as a formalized routine of words, a refuge for weaklings, or a childish petition for material things. We sadly undervalue prayer when we conceive it in these terms, just as we should underestimate rain by describing it as something that fills the birdbath in our garden. Properly understood, prayer is a mature activity indispensable to the fullest development of personality—the ultimate integration of man's highest faculties. Only in prayer do we achieve that complete and harmonious assembly of body, mind, and spirit which gives the frail human reed its unshakable strength.

The words, "Ask and it shall be given to you," have been verified by the experience of humanity. True, prayer may not restore the dead child to life or bring relief from physical pain. But prayer, like radium, is a source of luminous, self-generating energy.

Today, as never before, prayer is a binding necessity in the lives of men and nations. The lack of emphasis on the religious sense has brought the world to the edge of destruction. Our deepest source of power and perfection has been left miserably undeveloped. Prayer, the basic exercise of the spirit, must be actively practiced in our private lives. The neglected soul of man must be made strong enough to assert itself once more. For if the power of prayer is again released and used in the lives of common men and women; if the spirit declares its aims clearly and boldly, there is yet hope that our prayers for a better world will be answered.

—Jewish Missionary Magazine.

Edmonton Circuit will hold its Spring meeting in Thronhjelm congregation, Pastor A. M. Vinge's call, D.v. May 31st and June 1st. Sermon Sunday morning, May 31st by Pastor Theodore Bergee of Glendon, Alberta.

J. B. Stolee, Secretary.

## YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

### Easy-Going Christianity

"I know thy works, that thou art neither cold nor hot: I would thou were cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth." Rev. 3: 15, 16.

A friend not so long ago gravely remarked that "all out" Christianity is not popular. It is all right to talk about being on fire for the Lord, about presenting one's self a living sacrifice, about denying one's self, taking up the cross, and following Christ. But to be "all out" for Christ, and consequently to be and to do those things, is another matter. Then an easy-going Christianity is much more comfortable and popular. It is popular just because it is easy and comfortable.

Popular with whom? With men. Why? Because such a Christianity is pleasant to the fleshly mind. "And the mind of the flesh is enmity against God". That is why this accursed easy-going Christianity has such a hold on our generation, even though it is an abomination to God.

An abomination with God? Yes. Read again the text. There the Lord pictures Himself as nauseated with lukewarm Christians. He places before us an inexorable Either—Or: If He cannot have our all, He will have nothing.

Why should He not have all? Why should He put up with lazy, compromising, half-hearted, easy-going Christianity? He has redeemed us at the infinite cost of the blood of His Son. It is an insult to offer Him only a part of our lives, while we complacently claim part of them to do with as we please.

Missionary Friberg in his book, "West China and the Burma Road", graphically pictures what results from easy-going Christianity. He pictures the average white man in the Far East as a decent and respectable "Christian" who has been concerned mostly about his own interests. He has forgotten his responsibility as a possessor of the Gospel, and has failed to evangelize the heathen peoples whom he has exploited for his own advantage. Now — now he is reaping what he has sown.

Will the people of America and Canada awake before it is too late? When they do, the present easy-going Christianity will be a thing of the past. In its place will be found that "all out" Christianity that looks upon giving one's self a living sacrifice to the Lord as a reasonable service.

### Rules For Daily Living

Begin the day with God;

Kneel down to Him in prayer:  
Lift up thy heart to His abode,  
And seek His love to share.

Open the Book of God,

And read a portion there;  
That it may hallow all thy thoughts,  
And sweeten all thy care.

Go through the day with God,

Whate'er thy work may be:  
Where'er thou art—at home, abroad,  
He still is near to thee.

Converse in mind with God;

Thy spirit heavenward raise;  
Acknowledge every good bestowed,  
And offer grateful praise.

Conclude the day with God;

Thy sins to Him confess;  
Trust in the Lord's atoning blood,  
And plead His righteousness.

Lie down at night with God,

Who gives His servants sleep;  
And should'st thou tread the vale of death,  
He will thee guard and keep.

—Selected.

God sometimes shuts the door and shuts us in

That He may speak, perchance through grief or pain

And softly, heart to heart, above the din,

May tell some precious thought to us again.

### Bible Camps

The Bible Camp season is near at hand again. For that reason it is timely to reprint excerpts from an article by Dr. S. M. Miller in the October 1941 issue of the "Bible Banner," the publication of the Lutheran Bible Institute at Minneapolis. For the benefit of readers who may not know it, mention is made that "Mount Carmel" is the name of this school's summer Bible Camp grounds.

"There are now literally hundreds of Luther League Bible Camps being conducted all over the United States. Most of them are of one week's duration and they seem to be largely attended by Junior Luther Leaguers. Some of them might really be called Boys' and Girls' Camps. There might really be a question if such young boys and girls should be brought to camps together. Discipline might be much better if the boys and girls were kept separate.

The leaders of these Luther League Bible Camps will have to watch discipline carefully if the camps are going to accomplish the purpose of leading these young people into the knowledge of Christ in His Word.

If very young boys and girls are going to be brought together into Luther League camps, discipline will require more than a dean of men and a dean of women. In secular camps they have counsellors for every ten of fifteen boys and girls. Luther League camps will have to do the same if they are going to continue to bear a good reputation. It will require one mature person for every ten or fifteen youngsters. And they will have to see to it that rules are obeyed. Some secular camps have better discipline than some Luther League camps. Luther League leaders will have to pray and work for the best possible kind of camp discipline and reputation.

At Mount Carmel some young people have expressed surprise that they were not permitted to do what they had done at Luther League camps. At Mount Carmel we insist that the rules be obeyed. I have found that if the "Lights Out" rule is obeyed by everybody, then it is easy to get obedience on all other regulations. But there must be no exceptions. Teachers, staff, pastors, everybody must be in bed and have their lights out at 10:30. Thus the example is set for the young people and everybody obtains the sleep and rest that is needed by all. Such regulations are not legalism. They are simply good order. If anyone comes to Mount Carmel and flagrantly disobeys the rules we ask them to leave.

Of course, at Mount Carmel we do not have many very young people. We do not admit anybody under sixteen unless they are accompanied by an older person. We are glad that the Luther Leagues are serving the younger boys and girls. Where the camps are conducted with good discipline and youth is gathered around the Word of God, Christ speaks to their hearts and great things are accomplished.

Sometimes leaders are not careful and tactful in dealing with spiritual problems of the very young. Some who would not use such methods in their home congregation become hyper-evangelistic in camp work. Let us have faith in the power of the Word of God. If with good teaching methods we plant that Word in the minds and hearts of youth God will use it as an means of grace in their hearts and lives. Not all are ripe either in an individual interview or in a public session exactly to state their spiritual condition. By forcing confessions out of them we might be going ahead of the Holy Spirit. By all means, give them opportunity to express themselves spiritually. But let it be the natural result of the Holy Spirit's work in their hearts. After all, we teachers and preachers of the Word do not convict men nor convert them, nor even lead them to Christian assurance. We have a part to play in teaching the Word, both to individuals and groups, but there is an inner work that the Holy Spirit alone can perform. Let us humbly recognize that and pray for His presence and activity.

Smoking is an ever-increasing nuisance

## Teach Me

By Wilma Boe

Teach me to do Thy will, O Lord,  
And turn from selfish ways;  
Guard my footsteps and my tongue,  
Help me to offer praise.

Though the road ahead seems dark,  
Let not my heart grow weak;  
For Lord, I need Thy tender care,  
Thy presence I must seek.

In myself I have no strength,  
I can but plead Thy grace—  
To free me from all earthly care,  
And find a peaceful place.

Within Thy love, e'en to abide,  
Though trials shall oft molest,  
I trust in Thee, O gentle Lord;  
Thou knowest what is best!

They cannot seem to understand  
Why I gave Christ my all;  
Why I forsook the worldly joys  
When Christ did softly call.

They seem to think I have no gain,  
And that I suffer loss,  
When Jesus whispered low to me,  
"My child, take up your cross."

My friend, I have Christ's wondrous love,  
Forgiveness for my sin;  
I have a Friend that's ever true,  
And glorious peace within.

He gives me strength when I am weak;  
He dries my every tear.  
And when the tempest surges high,  
He calms my every fear.

Then when this mortal strife is o'er  
Eternal life I'll gain;  
In Jesus' arms forever free  
From sorrow, death and pain.

God give you grace to understand  
Just why I love Him so.  
Then when you hear Christ call to you,  
Say "Yes" instead of "No."

—Mildred K. Knudsen,  
LeRoy, Sask.

The Gospel is not good advice, but good news. It does not tell us what we ought to do for God; it tells us what God has done for us. It does not offer us lessons from the life of Christ; it offers us life by the death of Christ.

—Morning Glory.

for people who come together to live for a while. We do not say it is sin. Let each one decide that for himself. But we do say that it is a nuisance. When I speak about it at Mount Carmel I often say that we, too, burn garbage but we don't do that right in the midst of gathered people. We take it away and burn it in a place set aside for such purpose.

Both at Mount Carmel and in our building in Minneapolis we ask people to refrain from smoking in the buildings. Most people politely heed the request. But now and then there are people who insist on doing as they please in spite of polite requests. At a recent church gathering our building in Minneapolis was occupied by many delegates of the convention. It grieved us very much that people in high standing in the church should insist on odorizing our building with smoke which, after all, is obnoxious to many other people.

If the tobacco user ate the tobacco and kept it all to himself, then it certainly would be up to him as to whether he wanted to use it or not. But the Christian who uses tobacco certainly ought to consider that he is producing smoke and odor that other people have to take in whether they like it or not.

I cannot help but wonder when I see pastors smoking, if they really like to see their own girls and the girls in their confirmation classes begin to smoke. Many parents are trying hard to keep their boys and girls from taking up the habit, and they surely are not helped by pastors who insist on setting the example. And just think, if the money spent on tobacco, liquor, and the movies by church people could be diverted into channels where it would serve the Lord Jesus Christ, what wonderful things might be accomplished."